World Alliance News Letter

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OF RELIGION

NO ALTERNATIVE TO PEACE

THE POST-GENEVA WORLD has changed in one vitally important respect. To name that change also points to the basic contribution President Eisenhower made at Geneva. For over a year he had emphasized his conviction that there is no longer any alternative to peace, if organized society is to retain any semblance of its present form. He had unequivocally rejected preventive war. He had insisted that people must find a way of living together in the thermonuclear age. At the Geneva meeting he planned to make indisputably clear to the Russians that America wished to avoid atomic war. The Soviet leaders apparently caught the President's meaning.

Between the summit meeting and the Geneva conference of foreign ministers, the "spirit of Geneva" became a catchword. UN delegates appealed to it. Publicists invoked it. The cold war became less cold. International manners improved. But we have yet to find out whether a larger measure of mutual trust — a basic requirement for constructive negotiation — has been established.

Between the two Geneva meetings, the Kremlin made several successful diplomatic forays. It established diplomatic relations with West Germany for a relatively low price. It again sided with anti-colonialism by its vote against France in the UN on the Algerian question. Perhaps most far-reaching in its potential effect on international relations has been the deal for sale of communist arms to Egypt.

The United States, for its part, has pressed for agreement on the Eisenhower plan for aerial inspection and mutual exchange of military blueprints with the Soviet Union. A large diplomatic gain of the U.S. has been Iran's agreement to join the Western defense alliance, to complete the circle of alliances around the U.S.S.R.

THE DIRECTIVE from the July summit meeting placed three items on the agenda for the current foreign ministers' conference at Geneva, in this order: (1) European security and Germany, (2) disarmament, and (3) development of contacts between East and West. There is no certaintly that advances will be attained on any one of these questions, but there is some hope that at least a little progress may be made on item two and perhaps a bit more on item three.

Because of the widespread tendency to be oversanguine about the immediate effect of the Geneva spirit on world affairs, it is necessary to face up again to a central fact of international life. No magic wand was fashioned at the summit meeting which can be waved in order to solve our tough problems. They can be solved nonviolently only through wise negotiation. More areas of "agreed cooperation for mutual advantage" must be found.

The proof of the Geneva spirit will be found in diplomatic achievements on several stubborn international problems. What of Germany? What of disarmament? What of the 22 applications for membership in the UN? What of Communist China's place in the family of nations? Can any advance at all be made, pointed toward viable and workable agreements?

A second fact of international life to keep sharply before us at all times is that many of our crucial problems would bedevil us even if East-West tensions disappeared completely overnight. These issues can be summarized in such terms as nationalism, colonialism, racism, subhuman living levels. How these problems are met may well determine the future of our civilization.

CAN we find methods of peaceful change which will effectively, though perforce gradually, satisfy the aspirations of depressed people who now demand status, a life of dignity, and independence? Imaginative support continues to be needed for Point Four, the Colombo Plan, and UN Technical Assistance. Beyond that, we must, while remaining realistic, hurry along the schedule of peaceful change in those areas where, like Morocco, the people are determined that change must come.

Attainment of an atomic stalemate has already led much of the world to realize that there is no longer any alternative to peace. This does not mean that the period of stress and strain is over, even though there may have been some lessening of tension since the July Geneva meeting. The power struggle will continue, although power will doubtless be more widely dispersed as progress is made by more nations in the effective use of atomic energy. The basic struggle between a society of coercion and a society of consent will surely continue for a long time to come. Only wise statesmanship can keep that struggle from becoming violent on a large scale.

For the free world the crucial test will be whether it has the will and capacity and patience to demonstrate through imaginative diplomacy and action its basic faith. The task of the religious forces is to supply a stout moral undergirding for this difficult and long-range task.

ITEMS OF INTEREST

ROBERT CLOUTMAN DEXTER

It was with deep regret that the World Alliance learned of the death on October 11 in Boston of Dr. Robert Cloutman Dexter, Executive Director of the Unitarian Service Committee from 1940-44 and European representative for the World Alliance from 1944-48. During recent years Dr. Dexter has devoted himself to writing a history of the Unitarian Service Committee. The trustees and staff of The Church Peace Union join with the Executive Committee of the World Alliance in expressing their sympathy to Mrs. Elizabeth Dexter and Mr. Lewis Dexter. The Unitarian Service Committee, 9 Park Street, Boston, Mass., is receiving contributions for a memorial fund.

Share-Our-Surplus Appeal

Thirty-five Protestant and Orthodox churches are working together on the Share-Our-Surplus program of Church World Service, a department of the National Council of Churches. Through this program, foods from U.S. surplus stocks are distributed free to the homeless and needy abroad. Each $1 contribution provides at least $20 in food for the hungry.

Church World Service plans to distribute in 1955 surplus foods worth almost $50 million to persons in 29 countries. Since the appeal began in 1954, over 200 million pounds of food have been distributed. For information, write Church World Service, 215 Fourth Avenue, New York, N. Y.

At the United Nations

- The Food and Agriculture Organization (FAO) observed its tenth anniversary in October. In these 10 years world food production has increased over 25 per cent. FAO collects, analyzes and distributes facts on world food production; promotes international cooperation toward using these facts; and gives technical assistance to member nations.
- By careful DDT spraying of 700,000 houses, the World Health Organization (WHO) has practically wiped out malaria on Formosa. The project was partly financed by the local people and governments.
- The only agency to survive the change from the League of Nations to the UN, the International Labor Organization recently observed its 35th anniversary. Since 1919 it has adopted over 100 conventions and recommendations. At present, 180 ILO technical assistance experts are working in 31 countries.

Public Testimony Favors the United Nations

Over 500 individuals, 247 of them representing organizations, have testified before a Senate Foreign Relations subcommittee on the advisability of holding a UN Charter review conference. The hearings were held in 11 cities from January 1954 to May 1955.

According to an analysis by the League of Women Voters, most speakers valued the UN and thought it should be continued. According to the League, U.S. discussion of the UN has progressed from "Will we or will we not continue to stay in the United Nations?" to "What kind of a United Nations do we want to have?".

Civil Liberties Union Increases Membership

The American Civil Liberties Union announced that its membership had increased 500 per cent since World War II. Present enrollment is 32,600. There are 22 affiliates in 17 states. The American Civil Liberties Union was founded in 1920 to watch over and fight for American constitutional liberties. It has upheld the equality of all before the law, the innocence of the accused until proven guilty, and raised constitutional questions whenever infringements on American liberties appeared.

A Human Rights Reading List

The Churches and Human Rights. National Council of Churches, 297 Fourth Avenue, New York, N. Y. 14 pp. 5 cents.

The official statement on human rights adopted by the Federal Council of Churches in 1948.

The People Take the Lead: A Record of Progress in Civil Rights, 1948-55. Community Relations Service, 386 Fourth Avenue, New York, N. Y. 32 pp. 10 cents.

An attractive listing of forward steps.

"Programming for Democracy: Catalogue of Intergroup Material," Christian Friends Bulletin, January 1955. Anti-Defamation League, 343 S. Dearborn Street, Chicago, Ill. 15 pp. Free.

A bibliography of audio-visual aids and pamphlets.

The Race Question in Modern Science, The Race Question in Modern Thought. UNESCO. International Documents Service, 2960 Broadway, New York, N. Y.

The first is a series of 10 pamphlets (25 cents each) on such topics as "Race and Culture." The second is a series of three pamphlets, by a Catholic, Protestant or Jewish theologian.

"The United Nations and Human Rights" (March 1953), **"Self-Determination and Dependent Areas"** (January 1955), **"Issues Before the Tenth General Assembly"** (September 1955), International Conciliation, Carnegie Endowment for International Peace, 345 E. 46th Street, New York, N. Y. 25 cents each.

Good background material for the General Assembly discussion of the Human Rights covenants.

The Universal Declaration of Human Rights and Proposed Covenants on Human Rights by Stuart Chevalier, American Association for the UN, 345 E. 46th Street, New York, N. Y. 28 pp. 25 cents.

A refutation of the argument that U.S. ratification of the covenants would endanger our liberties.

RELIGION BEHIND THE IRON CURTAIN

THEODORE F. ADAMS

One Sunday a few weeks ago I spoke to more than 2,000 of the 4,000 members of the big, beautiful Baptist Church in Moscow. The Baptists of Russia had invited me with three other Baptist preachers to come learn more about religion behind the Iron Curtain.

There are over half a million Baptists in Russia in 5,400 churches, with a constituency of at least 3,000,000 more, including the families of believers and those who are awaiting baptism. The government insists there must be no baptism before the age of 18 and the churches ask all applicants for baptism to wait at least a year to prove their faith and the worthiness of their lives. For example, no member of a Russian Baptist church is allowed either to drink or smoke. In one home, the father told us that his daughter was 18 years old that very day and had applied for baptism in the village Baptist Church. It was a happy occasion, and we shared their joy.

SECOND VISIT TO THE U.S.S.R.

This was my second visit to the Soviet Union. I had visited there in 1934. Now, as then, I am utterly opposed to communism and its atheistic and materialistic teachings. Yet I welcomed this visit which might promote understanding and goodwill between the Christians of the two countries and peace between the two nations.

There have been many changes in 21 years. Then I went with a party of educators to study the political, economic and social development of Soviet Russia. There was no use going to study religious life because there was practically none to be seen. This year I went as the Pastor of the First Baptist Church of Richmond, Virginia, and as the President of the Baptist World Alliance, a fellowship of over 20,000,000 Baptists in nearly 100 different countries. We travelled 3,500 miles, shared in 18 services in 14 different Baptist churches in city and country. We were greeted everywhere by friendly and hospitable crowds and preached to more than 15,000 people in two weeks time.

In every church where we preached we presented the pastor with a Russian Bible to symbolize that we shared the same faith, believed the same Book, and preached the same Christ. I wish we could have given one to every church member since no Bibles have been printed in Russia for many years. Recently Baptists have been given permission to print 25,000 new Bibles.

MANY CHANGES IN 21 YEARS

In 1934 I rode on an old dilapidated train from the Russian border to Leningrad. Now I rode in a modern train from Leningrad to Moscow. Then airplanes were rare. Now we rode in fine planes and landed in several modern airports. Then they were just beginning to dig the subway. It is now, I suppose, the most beautiful subway in the world. Moscow now has many beautiful new buildings, although housing conditions are difficult. The people are well fed and sufficiently clothed, though not as well clothed as the average American.

I visited the beautiful new University of Moscow with its campus of several hundred acres, 22,000 students, and faculty of 2,600. It is, however, a temple of atheistic science, and it is tragic for Russian Christians to see their loved ones study in a university whose teaching is alien to all that Christians believe.

I did see many changes, but some things are the same. The dream that world-wide communism will be a reality persists, and today we see other countries under communist power. It is still a "police-state." Everything is controlled by the State — production and distribution, communication, recreation, education and religion.

RECENT CHANGE IN ATMOSPHERE

In recent months there has been a distinct change in some ways. Until recently the Russian press was filled with denunciation of everything Western and Americans were not welcomed. Now the government Minister of Cults welcomed our visit, attended a farewell dinner in our honor, and congratulated the Baptists on inviting us. He also expressed the hope that there would be other visits between Christians of our two countries.

Before, we could find very few Orthodox churches. Now there are 20,000 of them with 35,000 priests and three applications for every vacancy in their seminaries. Of course, Christianity in Russia faces many handicaps. Many church buildings are inadequate, and there are all too few of them. You must have state permission to start a new church and all churches must be registered. Baptists in Russia can have no Sunday schools, youth organizations, social activities, nor welfare work, and they have no seminary in which to train pastors. There is freedom to worship only in the registered churches.

There is far more opportunity for religion now than before the war. After the Germans had reopened Russian churches and the people had flocked to them, Stalin realized that his anti-religious policy had failed and he decided to control the churches and use them in the defense of peace. There is more to it, though. Men may do what seems expedient to them, but we believe God still rules in the affairs of men.

I thought of that as I came from the tomb of Lenin and Stalin in Moscow where their bodies are embalmed. As I left, I recalled someone's eulogy of Lenin: "He was the savior of his people. He was their hope for a new day." But Lenin and Stalin are dead in their tomb. Their followers can only say Lenin *was* and Stalin *was*, but we say of our Savior, Jesus *is*. Jesus lives, His tomb is empty. He is the Savior of the world and our hope of a new day and a new life of joy and peace for all who believe in Him.

—Dr. Adams is a trustee of the Church Peace Union. The above article summarizes his broadcast for NBC's "Frontiers of Faith."

THE COLLEGE OF EUROPE ON ITS FIFTH ANNIVERSARY

Henri Brugmans

The College of Europe, Bruges, Belgium, is a unique institution devoting itself to the impartial study of those problems (political, legal, economic, social and cultural) which are raised by European Union. Its official opening was October 12, 1950, at the instigation of the Cultural Section of the European Movement.

The post-graduate student body is composed of five students from the Benelux countries, France, Germany, Italy and the United Kingdom; several from other Eastern and Western European countries, and a few observers from non-European areas. These 40 students are carefully selected by national committees which grant full scholarships and pocket money. They must know both French and English. The faculty is also international.

In the following article, Dr. Brugmans, Rector of the College, outlines its special role in shaping a United Europe.

Everything in life depends upon our scale of values. When a man says, "Anything but that," he acknowledges his god. You know him by the limits he sets. The same is true of human communities, political parties and nations.

If one were to criticize a planned society before a British Labor Party member, he would agree on many points, but would finally exclaim, "What! do you really want economic chaos and another depression?" Through him the whole Labor Party would have spoken its final word.

French Reaction to German Reunification

Similarly, a Frenchman who considers himself an anti-communist and a good European will worry when West Germans demand the reunification of their country. His basic reaction will not be in favor of liberating 18 million Europeans subject to communism. On the contrary, it will be, "If only Germany doesn't get too strong."

It is these half-conscious reactions which determine what we do. Alongside of them, intellectualizing counts for little. As a result, Europe will not unite unless a fundamental change in attitude and in the scale of values takes place — first in a few people, but then in growing numbers. The United States of Europe will not come to birth through a surprise political operation, as the rejection of the European Defense Community (EDC) has clearly demonstrated. It will come only as the result of a moral awareness. How can we produce such awareness?

Propaganda Is Ineffective

Propagandizing people will not work. Besides, public opinion generally favors union, acknowledging that "the future is there." Although public consent is the raw material of a policy, it is not enough. To transform it into an active force, there must be men who can fire it and hammer it into shape. To construct a United Europe, we need blacksmiths.

These blacksmiths need not all be statesmen, diplomats or public officials. They could be journalists, educators, engineers, etc. But their work will bear fruit for Europe if they react as Europeans first. They, better than others, can interpret a situation at its critical moment, and how it may be resolved.

No, Europe will not be constructed without a European elite. It should be an open elite, expressing a rich variety of viewpoints; but its members should share a common awareness of the problems involved, and should know that the key question of our time, for Europe, is a United Europe. They should not understand this in a superficial or rhetorical way; they must have assimilated it, even in their subconscious minds. At the same time, they should not underestimate the difficulties but should know that whatever the obstacles may be, they must be overcome.

Discovery Through Personal Encounter

European civic education aims to kindle such a state of mind. It frees the mind from nationalistic intoxication and is best served when young Europeans can live together for a certain period and study common problems. For example, it is undoubtedly useful to affirm at a public meeting that the so-called "hereditary enmity" between France and Germany is a legend which does not stand up under honest historical analysis: at best the audience might be willing to believe a speaker's affirmation; but, if they have merely heard a declaration, they have not made a discovery for themselves. It is much more fruitful to have a group of French, Germans and "neutrals" study such a question in a history seminar. It is a good idea for Rene and Jean to compare their conceptions of history (and their textbooks) with what Wolfgang and Fritz have learned.

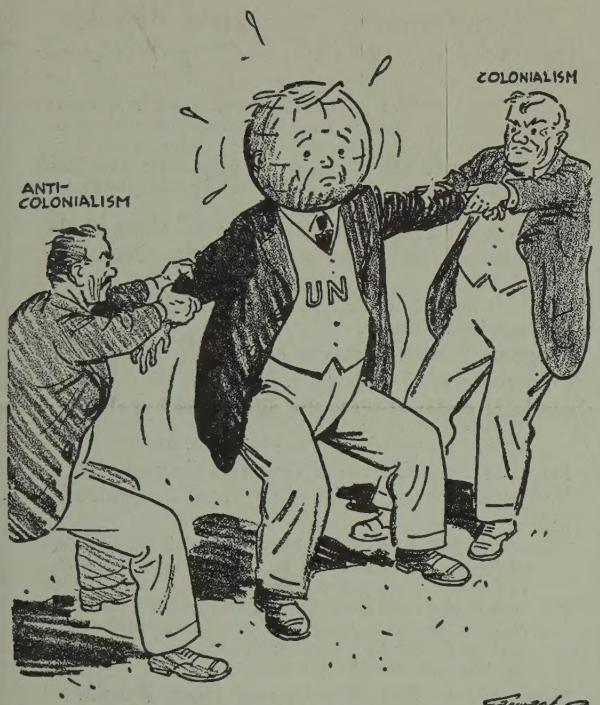
Personal encounter is the only way to obtain a lasting result — a change of heart. Also, the discovery becomes more intense when, following the seminar, the students pursue the subject at the dinner table or in dormitory bull-sessions.

Principles of the College

An international student body and faculty living together under one roof, concentrating on Europe and her problems, becoming European patriots without being dogmatic about it — such is the program of the graduate school located in Bruges which is known as the College of Europe.

For five years now, it has been working at its mission of forging the blacksmiths of Europe. In these five years it has been trying to inject into the sick body of a dismembered Europe effective doses of vitality and rebirth. The experiment has become an institution. And the alumni — as much as each can, wherever he is — work to bring about the birth of one Europe: A Europe worthy of her past — and of her future.

FOCUS> *on the Churches' Work for World Order*



—CARMACK in *The Christian Science Monitor*

"When a Feller Needs a Friend"

THE SPIRIT OF BANDUNG

Underlying almost all debates in the United Nations today is the emotionalism evoked by the phrase "colonialism." The recent debate over the inclusion of the Algerian question on the agenda of the General Assembly is but a striking example of the potency of this term. The "anti-colonial bloc," overriding the advice of the steering committee, a most unusual occurrence, won a 28-27 vote to have the question of Algeria inscribed on the agenda. Most of the Western nations were on the losing side. The U.S.S.R. voted with the anti-colonial powers of Asia and Africa.

There is much cause for dissatisfaction with French colonial policies. In Algeria, one million French have the same voting power as 8½ million Moslems. Reforms are needed in the relation of the Moslem religion to the state, in the distribution and use of land and in attempts to raise living standards. All this the Faure government of France admits. Indeed, it has been fighting, in France, against strong opposition, for a "realistic" program of reform.

Algerian nationalists have understandably become impatient waiting for reforms which they feel should have been initiated years ago. Violence has resulted and over one thousand people were killed in September. To halt the guerrilla warfare, France has about 100,000 troops in its largest North African territory. The French are determined to hold Algeria. They point out that it is, and has been for years considered a part of metropolitan France. This being the case, they maintain the United Nations has no right to debate this internal affair of France and is clearly violating Article II (7) of the UN Charter.

The United States finds itself in an acutely embarrassing position. Our government believes in strict compliance with Article II (7), which forbids the UN from intervening "in matters which are essentially within the domestic jurisdiction" of a member state. Thus, on the basis of our legal interpretation of the Charter, we were bound to vote with France and against the anti-colonial bloc. Furthermore, our defense structure for Europe and the North Atlantic is dependent on France; and the U.S., naturally, is loathe to add to the instability of French politics. Not to be overlooked is our investment in military bases in North Africa — $372 million dollars in neighboring Morocco alone.

The former colonial peoples came out of the last war thirsting for independence. Some 600 million people have achieved it. This has intensified the desires of others. The conference of the Asian-African nations at Bandung (excluding all Western and "white" countries) has fed the fire and given the anti-colonial peoples a new sense of solidarity and confidence. Never again can they be expected to remain quiet and pliable, inside the UN or out. The democracies have a delicate task ahead in balancing their anti-colonial principles with what they consider political expediencies.

* * *

Just as the ideas of Voltaire and Rousseau and the Equalitarians of the 18th century planted seeds which burst forth in the French Revolution, so this operation plants seeds which may well have equally revolutionary results. It would be a revolution indeed if the native peoples of Asia and Africa were to join together and form a community, or communities, of their own which would then proceed to divorce themselves from the great rivalries of the "white" world as the American continent was once divorced by the Monroe Doctrine from the rivalries of Old Europe. . . .

In effect, the Colombo powers have given voice, sanction, and even an incipient political framework to the idea of a massive withdrawal of Asia and Africa from the struggles and rivalries of the West. . . .

The long-term end result could be the immunization of both Asia and Africa from the rivalries, and from the atomic weapons, of the West.

—*Joseph C. Harsch in* The Christian Science Monitor, *January 4, 1955.*

ON THE INTERNATIONAL SCENE

The Chances for Charter Revision

Few thoughtful students of international affairs look upon the United Nations as an adequate organization. After ten years of operation certain changes in the Charter seem to be desirable. Many member states of the UN have favored the holding of a Charter review conference to make such revisions as would improve the organization. The United States through its State Department and countrywide hearings before a committee of the Senate has given the problem serious study.

At the opening of the Tenth Session of the General Assembly it appeared likely that a Charter review conference would be held. Since that time, however, there seems to have been a shift in sentiment. Despite the "Geneva spirit" many have concluded that tensions have not diminished enough to allow for an agreement on important proposed amendments. To revise the Charter, two-thirds of the UN members, including all five of the permanent members of the Security Council, must approve. This, of course, gives veto power over all changes to any one of the five — United States, United Kingdom, France, Nationalist China and the U.S.S.R. Both France and the U.S.S.R. have come out against changing or reviewing the Charter now.

The United States now seems to favor a preparatory commission to study needs and make recommendations to a future conference. The Secretary General, Dag Hammerskjold, has suggested that the idea of a review conference be approved but the setting of a definite date be left open. It would appear that some middle-of-the-road proposal to delay will be adopted.

What has happened is that many statesmen, though recognizing the imperfections of the Charter, have seen the obstacles to revision and decided that for the present the Charter is workable and flexible and the best we can get.

Recommended Magazine Articles

How War Became Absurd. *(Harper's,* October 1955.)

These articles deal soberly with some implications of mid-twentieth century weapons. The authors are Bernard Brodie, a specialist in military strategy; Richard S. Meryman, Jr., a journalist; and Hans Thirring, head of the Institute of Theoretical Physics at the University of Vienna.

Geneva: Triumph and Tragedy by Kenneth W. Thompson. *(Christianity and Crisis,* October 3, 1955.)

A realistic critique of the "summit" conference and its aftermath.

Progress Toward Disaster by Robert Barrat. *(The Commonweal,* October 14, 1955.)

A vivid account of what is happening in Morocco, written by one who was there from August 10th to 30th, a period when bloody riots occurred.

Lenin and the Course of Colonial Communism by Nathaniel Peffer. *(The Yale Review,* September 1955.)

Dr. Peffer analyzes with deep insight the Leninist design on colonial areas and its actual impact during the past several decades; he gives special attention to the success of that design in China and Indochina ("as much by default as by accomplishment") and its failure in such countries as India, Indonesia, Ceylon and the Philippines.

How Much Can We Expect from Russia? by Louis J. Halle. *(The New York Times Magazine,* September 25, 1955.)

A discussion of basic factors involved in constructive negotiations with the Russians.

Speak Truth to Power. *(The Progressive,* October 1955.)

A symposium in which Robert Pickus condenses the Friends' statement, "Speak Truth to Power," and five commentators give critical evaluations of it: Dwight MacDonald, Norman Thomas, Reinhold Niebuhr, Karl Menninger, and George Kennan.

Asia: Its Needs and Possibilities by M. Searle Bates. *(Social Action,* October 1955.)

A stimulating interpretation by a distinguished author who spent several decades in China as a missionary.

The Legion on UNESCO

No one has ever called Ray Murphy a dangerous and unpatriotic menace. The past commander of the American Legion was asked to investigate the oft-repeated charges of the American Legion against UNESCO. This he and his committee did, and filed a report which said in effect that UNESCO was not dominated by communists, atheists or people intent on destroying our sovereignty. The Murphy committee is to be commended for submitting an honest report that it must have known would meet with strong opposition from fellow Legionnaires.

At the Legion's recent national conventon, strong and determined forces worked feverishly behind the scenes. It is not surprising that among these forces were some extreme right-wing individuals, one of whom headed a group once cited by the Attorney General as Fascist. They succeeded in preventing floor discussion of the Murphy report. They were able to push through an anti-UNESCO resolution demanding that the U.S. withdraw from that international organization. Assuredly the Legion resolution will have little or no effect on U.S. policy. But it has held up a national organization, made up of honest veterans, to national ridicule. One cannot condemn all Legionnaires or Legion posts for the action in the Miami conference. Many must feel uneasy at the throttling of democratic debate on the Murphy report. Ironically enough, the following day the convention overwhelmingly endorsed U.S. participation in the UN. It is to be hoped that the pro-UN resolution, adopted after floor debate, represents the feelings of the rank and file of the American Legion.

PROGRAM SUGGESTIONS

Human Rights Day — December 10

The Universal Declaration of Human Rights was adopted December 10, 1948, by the UN General Assembly "as a common standard of achievement for all peoples and nations, to the end that every individual and every organ of society . . . shall strive . . . to promote respect for these rights and freedoms, and . . . to secure their universal and effective recognition and observance, both among the peoples of the Member States . . . and among the peoples of territories under their jurisdiction." To honor the Declaration, the General Assembly set aside December 10 as Human Rights Day. (See page 2 for a Human Rights reading list.)

The Declaration calls for the freedoms of speech, press, assembly and religion, and for equality before the law regardless of race, sex, language, religion, origin, property, birth or political opinion. In addition, the rights to travel, to private property, foreign asylum, work, leisure, an adequate standard of living, education, and participation in government are proclaimed. Order free copies of the Declaration from the Department of Public Information, United Nations, New York.

Since the Declaration is a statement of purpose only, the UN Commission on Human Rights has worked for over five years on draft covenants to implement it. One of these covenants is on political and civil rights; the other on economic rights. Vast differences in the political philosophies and development of the nations make early UN acceptance of these or other covenants unlikely. For a free copy of the *Draft International Covenants on Human Rights,* write the Department of Public Information, United Nations, New York. 16 pp.

Your Community and Human Rights

Although many of the articles of the Universal Declaration are guaranteed by our Constitution, in practice civil rights may be limited by race, religion or political opinion. Survey the attitudes in your community toward people of other races, nationalities or religions. Is there discrimination in housing, employment, recreation? What steps could be taken to increase understanding? Since the brotherhood of man under the Fatherhood of God is the foundation of our Judeo-Christian tradition, churches and synagogues are, and should be, active in promoting human rights. For specific program suggestions, see *You, Your Town, Your World and Human Rights.* The Conference Bureau, 45 E. 65th Street, New York, N. Y. 33 pp. 25 cents.

The Philadelphia Story

A group in Philadelphia has devised a successful technique for reducing racial tensions when Negroes move into a white block. Trained workers assemble hostile and friendly neighbors for an open discussion on neighborhood deterioration, etc. They then try to persuade the residents to treat the incoming family as individuals, and to cooperate with them to enforce zoning restrictions on multiple dwellings and garbage disposal, two main factors in property deterioration. For information on improving race relations, write the American Friends Service Committee, 20 S. 12th Street, Philadelphia, Pa.

Group Conversation

Because race and religion are often subjects of deep emotion, a discussion about them may only reinforce prejudice. If people of different backgrounds can gather socially and, under a leader's direction, talk about common human experiences — school day memories, national holidays, songs — an atmosphere of friendliness and sympathy can develop. The Workshop for Cultural Democracy, 204 E. 18th Street, New York, N. Y., is training a wide network of group conversation leaders, and has a special leader's handbook. Write for further information.

Freedom Agenda Projects

Much prejudice results from ignorance. To deepen national understanding of our liberties, the Carrie Chapman Catt Memorial Fund inaugurated its Freedom Agenda Program. The objective of Freedom Agenda is to stimulate the formation of local discussion groups on individual liberty. A number of pertinent pamphlets on civil rights and government have been published. For information, write the Carrie Chapman Catt Memorial Fund, 164 Lexington Avenue, New York, N. Y.

THE UNITED NATIONS:
NEW PERSPECTIVES

A new booklet

BY ALFRED J. HOTZ

Price, 35 cents

The Church Peace Union
170 East 64th Street
New York 21, N. Y.

Please send me.....copies of THE UNITED NATIONS: NEW PERSPECTIVES at 35 cents each.

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SUGGESTED READING

A Foreign Economic Policy for the United States by Clarence B. Randall. Chicago. 83 pp. $1.95.

A convincing and concise statement in favor of liberation of world trade.

The Law of Nations by J. L. Brierly. Oxford. 331 pp. $3.00.

One of the very best introductions, for layman and student alike, to the study of international law. Lucid and succinct.

Disarmament — Atoms into Plowshares? by William R. Frye. Foreign Policy Association. 67 pp. 35 cents.

A comprehensive and perceptive interpretation of the disarmament issue.

1954 Annual Review of United Nations Affairs ed. by Clyde Eagleton, Waldo Chamberlin and Richard N. Swift. New York University Press. 253 pp. $4.50.

Seven members of the faculty of New York University aim to analyze and evaluate what has taken place at the UN during the preceding year. Stimulating and informative.

The Development of Academic Freedom in the United States by Richard Hofstadter and Walter P. Metzger. 527 pp. $5.50. **Academic Freedom in Our Time** by Robert M. MacIver. 329 pp. $4.00. Columbia.

These two monumental and extremely important studies are the product of the American Academic Freedom Project, which was guided by an Executive Committee and counseled by a Panel of Advisors — all participants being distinguished members of the U.S. academic community.

The Law of Civilization and Decay by Brooks Adams. Vintage. 308 pp. $1.00.

A reprint of Adams' famous essays on history, with an extended introduction by Charles A. Beard.

The U.S. in 1800 by Henry Adams. Cornell. 132 pp. $1.25.

Six notable essays on American social history.

The Russian Revolution 1917 by Sukhanov. Trans. and ed. by Joel Carmichael. Oxford. 668 pp. $10.00.

This abridgement of Sukhanov's seven-volume memoir is fascinating and revealing. Sukhanov was the only theoretician of importance actually present in St. Petersburg when the revolution broke out, and helped to form the first revolutionary government.

There Is No Asia by Dwight Cooke. Doubleday. 320 pp. $4.00.

A CBS news and public affairs analyst presents here a thoughtful and intensely interesting interpretation of most of Asia outside Communist China.

Lawrence of Arabia by Richard Aldington. Regnery. 448 pp. $5.00.

A new biography of an almost legendary figure which already has provoked considerable controversy.

Judaism for the Modern Age by Robert Gordis. Farrar, Straus and Cudahy. 368 pp. $4.50.

"The central purpose of this volume," Dr. Gordis explains, "is to bring some of the insights of Judaism to bear upon basic personal and group problems of our day." A lucid and helpful book.

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Selections chosen from original sources covering the last hundred years and representing widely differing points of view. Provides a good background for understanding the changing pattern of thought in Russia.

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An interesting and important source book reviewing American foreign policy from McKinley to Eisenhower.

Modern Far Eastern International Relations by Harley F. MacNair and Donald F. Lach. Van Nostrand. 777 pp. $10.00.

Though written as a college text, this revised edition of a comprehensive book should be extremely useful for reference purposes and also of interest to the general reader.

An Introduction to American Foreign Policy by Furniss and Snyder. Rinehart. 252 pp. $3.00.

A valuable statement of the historical, social and political setting within which U.S. foreign policy is formulated.

A Concise History of the Law of Nations by Arthur Nussbaum. Macmillan. 376 pp. $5.00.

A revised and extensively rewritten text on international law, designed for a specialized reading public.

Prophetic Realism and the Gospel by John Wick Bowman. Westminster. 288 pp. $4.75.

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A new translation — scholarly yet readable — of the Acts of the Apostles.

Literary and Philosophical Essays by Jean-Paul Sartre. Criterion. 239 pp. $4.00.

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Yearbook of American Churches for 1956 ed. by Benson Y. Landis. National Council of Churches. 304 pp. $5.00.

This valuable reference work includes information on all faiths in the U.S.

World Alliance News Letter

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